

## Feature of the Mystics in Odes of Sheikh Bahayee from the Personality Psychological Viewpoint

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**Abstract:** Sheikh Bahayee is a great scholar in the tenth and eleventh century A.H. and has paid attention to criticism of behaviours and utterances of people at his time particularly religious worshipers and scholars as a scholar of religious sciences and skilled in many contemporary sciences and officer of Safavid court while he was serious in scientific and religious affairs and tendency to piety and had poetical talent in its poetical works. He has delicately and satirically alluded to hypocritical and profiteering beliefs and speeches of some classes of society in Savafid era in his odes and has attacked many hypocritical mystics and Sufis. Main goal of this paper is to analyse dimensions of mystics' personality in odes of Sheikh Bahayee and compare it with psychological attitudes and theories of different scientists.

**Key words:** Sheikh Bahayee, psychology, mystic, personality.

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### INTRODUCTION

Psychology has made a comprehensive impression in all life dimensions and any part of life can be regarded to be linked with psychology so that it gives classifications of this science such as society psychology, human psychology, literary psychology etc.

((most literary critics based on psychology study mental models of writers and poets on the works which they have created and relate their distraction originating from poet and any writing to a kind of psychology and from there, they show recognition of imagination by psychology in creation of literary works. So, personalities psychology in a literary work can attract attention of a psychological critic. Images and symbols in a literary work are rooted in psychological source, the images which are broadly reflected in artistic creation in actions of characters in a story (Vahed Doost, 29, 1997). In fact, "personality "means set of traits which specify a person and personality of a person means a specialised poem of traits (Miley, 44, 1994).

Writers intended to criticize and analyse characters in odes of "bread and halva" and "bread and cheese" written by Sheikh Bahayee from this viewpoint considering attitudes of thinkers such as Jung, Adler, Horney and also based on book "Elements Of Story" written by Jamal Mir Sadeghi. In fact, this paper intends to answer these questions: to what extent did society at time of Sheikh Bahayee play role in creation of characters in the mentioned odes? What class of people was more considered?

#### *Feature of the Mystics:*

In ode of "bread and halva", we read story of a teen boy who is servant of king and disdained at pious person who had plain life and ate grass of desert due to excessive hunger and scolded him:

If you were servant of king like me, you wouldn't waste your time in eating grass (Bahayee, 1992, 32)  
The pious man warns the teen that his time is being wasted for serving the king:  
The old man said: o! Famous young man, are you proud of serving the king?  
If you ate grass like me your time wouldn't be wasted for serving the king  
(The same)

Sheikh Bahayee has scolded relationship with kings and worldly positions and as he heartily disliked it, he forbade others from materialism and relationship with kings. In this story, he has expressed his attitude toward this issue in ode of "bread and halva". In other words, this exemplary story in this ode indicates real attitude and internal belief of Sheikh in avoidance of kinds.

The teen boy in this story is impressed by the environmental forces. He often looks for pleasure and searches for new opportunities and has high ability to enjoy material life and can adapt to any situation change. For this reason, he can be regarded as extravert person with external feeling (attitude of Jung). He can be also regarded as an isolated personality and indifferent and isolated from people because he wants to be supported by relying on king and to achieve this purpose, he serves as slave of the king and does everything to receive kindness and support of the king though that work is unbecoming (attitude of Horney). The teen boy has also an

avoiding personality that is he doesn't make effort to face life problems and wants to avoid any loss by avoiding problems and hardships (attitude of Adler). Of course, the teen boy is a static and immobile person in this story because he doesn't change in the story (attitude of Jamal Mir Sadeghi).

Of course, word "teen boy" should not be ignored and this indicates that he is inexperienced yet, for this reason, he is proud of serving the king and it is likely that he will avoid serving the king and self-indulgence after passage of years and reaching stage of maturity.

The pious person resists against external effects because he doesn't accept serving the king. He is gentle, indifferent and isolated from the routine world. It seems that he can be regarded introvert with external feeling (attitude of Jung). The pious person can be regarded as isolated personality because he makes effort to achieve full isolation and has avoided others. He believes that a wise person is isolated from community. Such person doesn't look for reputation and position and is satisfied with what is available (attitude of Horney). The mystic person has also figurative personality because he has not surfed humiliation under any condition and is symbol of spiritual personality. In this regard, he may have a personality which indicates characteristics of a class or group of people which makes him distinct (attitude of Jamal Mir Sadeghi).

In ode of "bread and halva", we see story of another mystic person who lives in seclusion in mountain and is worshipping. His only food is bread which is delivered to him by a friend. By the way, a loaf of bread was not delivered to him and couldn't worship due to anxiety. For this reason, he went to a village adjacent to mountain with Zoroastrian people and asked a shepherd for a loaf of bread. The sheep dog followed the mystic and when the mystic objected, it replied: although I watch for sheep and house of my owner, he sometimes doesn't feed me and sometimes beats me with stone or cane but because I have been bred by him, I never left him. I sometimes thank God and forbear at hard times but you abandoned your friend and religion and sought refuges for the Zoroastrians when you didn't receive bread for one night. The mystic has been isolated in this story because he tries to avoid people (attitude of Horney). He has avoidant personality because he doesn't try to face life problems and avoid any failure by avoiding problems. He is not ready for facing the routine problem and is not able to cooperate with people (attitude of Adler). From another perspective, the mystic has introvert personality and his reaction to different positions is negative (attitude of Jung).

Since his personality doesn't change in the story, he is static and immobile. The mystic is regarded to have stereotyped character because he has given professional and business aspect to his stereotyped character like all characters to which word "nama" can be added like abed nama (attitude of Jamal Mir Sadeghi).

In this story, we see that the mystic has no purity of intention and sincerity and his worship has been hypocrisy because he gives up worshipping by not receiving daily food and seeks refuge of the unbelievers. Undoubtedly, Sheikh Bahayee meant speaking sarcastically of his time monasteries and the residents earned their living by purchasing bread.

In ode of "Bread and Cheese", an angel speaks with a mystic and the angel wants to know why the mystic who has lived in seclusion in one of mountains of Lebanon has received low wages despite his abundant worships. The most important hidden message in this story is low worth of unwise worshipping and self ignorance of the worshipper when talking with the angel while mentioning name of Lebanon indicates attachment of the poet-Sheikh Bahayee- to his main land and hometown during this story;

First the mystic was among the people and observed customs and traditions and worshiped

He asked why he worship in such way and why he worshiped among people

After that, he remained single because he didn't see anything better than worshipping

His common sense was corrupted and defective and his corruption was not apparent and his deficiency was not clear

He didn't know that he was a part of God and God was the absolute owner (Bahayee, 1992, 59).

The mystic has isolated personality because he has chosen to avoid others by selecting seclusion and isolation. Such person believes that community is origin of all discomforts and struggles, for this reason, he believes that a wise person is isolated from community and doesn't help others and gets help from others (attitude of Horney). Since the mystic avoids facing people and life problems and this avoidance causes him to ignore God's blessings and finally he becomes unwise, he is regarded as avoidant person (attitude of Adler). Because he has suppressed reasonable thought and is quiet, gentle and reclusive, he doesn't heed feelings and thoughts of others. His personality is introvert with internal feeling because he has low self confidence while communicating with others and surrounding environment (attitude of Jung). Personality of the mystic is static, immobile and fixed because he doesn't make attempt in his life and end of the story is the same as its start (attitude of Jamal Mir Sadeghi).

### **Conclusion:**

Sheikh Bahayee has paid special attention to mystics, the pious people and scholars and has criticized the apparent mystic and apparent pious person. Undoubtedly, the presence of elements such as hypocrisy, bias, bigotry and materialism in belief and behaviour of some people particularly the mystics and pious people

without any love and flexibility in approach of a scholar like Sheikh Bahayee to issue of social criticism has been very important and undeniable motivation.

In this discourse, personality of the mystics in two odes of “bread and halva” and “bread and cheese” written by Sheikh Bahayee was studied. This study shows that personalities are of introvert type and their personality is manifested due to immobile and static nature.

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